

A BRIEF
EXPOSITION
OF THE
Church-Catechism.
WITH
Proofs from SCRIPTURE.

By JOHN Lord Bishop of *Chichester*,
Late Rector of *St. Mildred's Poultry*,
and *St. Mary-Cole, London.*

The Eleventh Edition.

L O N D O N:

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To his Loving Friends and
Parishioners, the Inhabitants
of St. Mildred's Poultry,
and St. Mary Cole-Church,
London.

AMong the several Offices
belonging to the Ministry,
there is none more useful,
and yet none ordinarily more neg-
lected than that of Catechising.
None more neglected through the
carelessness of Parents and Ma-
sters of Families; None more
useful as it's a way of Instruction
suited to the Capacity of that Age
which most of all needs it, and

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upon

upon whose early Instructions in Piety, most of their own future well-doing doth depend.

This all Ages have been sensible of; and accordingly as the Primitive Church took care in this matter; so our Church hath had a special regard to it, by composing a short, plain and useful Catechism, and obliging both the Guides of Souls to instruct their Flocks in it, and admonishing and requiring (in its Rubricks and Canons) the people to attend it. In prosecution of this so excellent a Design, according to my ability, I first drew up, and now publish this short Exposition; beseeching Almighty God, the Giver
of

of every good Gift, to prosper this
and all my Labours amongst you,
to his Glory, and to your spiritual
and everlasting Good; which is
the hearty and daily Prayer of

Your most Affectionate Friend,

John Williams.

The Rubrick about Catechising.

¶ The Curate of every Parish shall diligently upon Sundays and Holy-days, after the Second Lesson at Evening-Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

Prov. 22. 6. *Train up (or, as it is in the Margin, Chatechise) a Child in the way he should go : and when he is old, he will not depart from it.*

2 Tim. 3. 15. *From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*

A B R I E F
E X P O S I T I O N
O F T H E
Church-Catechism.

A Catechism, *that is to say*, an Instruction to be learned of every Person, before he be brought to be Confirmed by the Bishop.

P A R T I.

Of the Baptismal Vow.

WHAT is your Name?

A. M. or M.

Q. Why is the Question first asked, *What is your Name?*

A. To put me in mind of the Faith I professed at my Baptism, wherein I received my Christian Name.

Q. Who gave you this Name?

A. My God-fathers, and God-mothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

B

Q. Why

A Brief Exposition

Q. Why is it asked, *Who gave you this Name?*

A. To mind me of the Duty I then promised by my God-Fathers and God-Mothers to perform.

Q. Why, was your Christian Name given to you in *Baptism*?

A. Because I was then dedicated to Christ, and taken into Covenant with him. For the like reason the proper Name was given at Circumcision; as to *Isaac*, Gen. 21. 3, 4. to *John Baptist*, Luke 1. 59, 60. to our Saviour, Luke 2. 21.

Q. Why was your Name given you by God-Fathers?

A. As according to the Ancient Practice in the *Jewish* (a) and Christian Church, they became Witnesses and Sureties for my better performing what was then requir'd of me (b). (a) *Isa.* 8. 2, 3. (b) *1 Pet.* 3. 21.

Q. What are the privileges you receive, and are admitted to by Baptism?

A. The Privileges are Three; as I was thereby made, 1. A Member of Christ; 2. The Child of God; 3. An Inheritor of the Kingdom of Heaven.

Q. Why are you said to be made a Member of Christ; a Child of God? &c.

A. Because I was not so born (a), but made by Baptism (b). (a) *John* 1. 12, 13. *As many as received him, to them gave he power [privilege] to become the Sons of God, — who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* (b) *John* 3. 5, 6. *Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.*

Q. What is it to be a Member of Christ?

A. 'Tis to be a Member of Christ's Church,

of the Church-Catechism.

1 Cor. 12. 12. *As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ, or the Christian Church. Verse 27. Ye are the body of Christ; and members in particular.*

Q. Why is a Member of Christ's Church said to be a Member of Christ?

A. Because the Church is the Mystical Body of Christ (a), and Christ is the Head (b) of that Body.

(a) Ephes. 1. 22, 23. *The Church which is his body.*

(b) Ephes. 5. 23. *Christ is the head of the Church.*

Q. What is it to be the Child of God?

A. 'Tis to be in Covenant with God. So the Jews were the Children of God (a), and of the Covenant (b): (a) Deut. 14. 1. (b) Acts 3. 25.

Q. Why are you first said to be a Member of Christ, and then the Child of God?

A. Because 'tis through Christ I was made a Child of God: Ephes. 1. 5. *Having predestinated us unto the adoption of children, by Jesus Christ himself.*

Q. What is it to be an Inheritor of the Kingdom of Heaven?

A. 'Tis to be so by promise. Thus we are said to have what God has promised, and which we have a title to upon that Promise: John 3. 36. *He that believeth on the Son, hath everlasting life.*

Q. What did your God-fathers and God-Mothers then for you?

A. They did promise and vow three things in my Name: First, That I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, That

A Brief Exposition

I should believe all the Articles of the Christian Faith. And Thirdly, That I should keep God's Holy Will and Commandments, and walk in the same all the days of my life.

Q. What are you obliged to renounce?

A. The three Spiritual Enemies to my present welfare and future happiness.

Q. What are they?

A. The Devil, the World, and the Flesh.

Q. What is it to renounce them?

A. 'Tis inwardly to detest, and actually to reject them, so as not to follow nor be led by them.

Q. What is the Devil?

A. The Devil is the Name of all the Fallen and lost Angels (a), of which one is the Prince (b): (a) 2 Pet. 2. 4. God spared not the angels that sinned, but cast them down to hell. (b) Matth. 12. 24. Beelzebub the prince of the Devils. Matt. 25. 41. The devil and his angels.

Q. Why are you in the first place required to renounce the Devil?

A. Because he is an irreconcilable (a) Enemy to our Saviour (b), and a very dangerous Enemy to us (c). (a) 2 Cor. 6. 15. What concord hath Christ with Belial? (b) Revel. 12. 7. There was war in Heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels. (c) 1 Pet. 5. 8. Your adversary the devil as a roaring lion, walketh about, seeking whom he may devour.

Q. What is meant by the Works of the Devil?

A. All Sin: 1 John 3. 8. The Son of God was manifested that he might destroy the works of the Devil.

Q. Why is Sin called the work of the Devil?

A. Be-

of the Church-Catechism.

A. Because he first sinned (a), then seduced men to sin (b), and doth still tempt to it (c): (a) 1 Joh. 3. 8. *He that committeth sin is of the devil: for the devil sinneth from the beginning.* (b) 2 Cor. 11. 3. *The Serpent beguiled Eve through his subtilty.* (c) Eph. 6. 11, 12. *Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, &c.*

Q. What is the second Enemy you are to renounce?

A. *This wicked world (a), with its pomps and vanity:* (a) Gal. 1. 4. *Who gave himself for our sins, that he might deliver us from this present evil world.*

Q. Why do you call it, *this wicked world*?

A. Not from any evil in the world itself, (for it was made very good (a): but because of the evil it tempts to (b); and the evil use it's put to by bad men: (a) Gen. 1. 31. *God saw every thing that he had made, and behold it was very good.* (b) 1 John 2. 15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him,* James 4. 1, 2, 4.

Q. What is meant by *Pomps*?

A. Honour and worldly Glory. Acts 25. 23. *Agrippa came with great Pomp.*

Q. What is it to renounce the *Pomps* of this World?

A. It's to refrain from all immoderate desires after the Honour and Glory of the World, and from all Pride and Ostentation in what any one enjoys of it: 1 John 2. 16. *The pride of life is not of the Father, but is of the World.* Phil. 2. 3. *Let nothing be done through——vain-glory, but in lowliness of mind*

A Brief Exposition

Q. What do you understand by the *Vanity* of this world, which you are to renounce?

A. Covetousness (*a*), call'd the *lust of the eye*, 1 John 2. 16. (*a*) Eccles. 4. 7, 8. I saw vanity under the Sun; there is one alone, and there is not a second, yea, he hath neither child nor brother; yet there is no end of all his labour, neither is his eye satisfied with riches, &c. 1 Tim. 6. 9, 10. They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction, &c.

Q. What is the third Enemy you are to renounce?

A. The *sinful lusts of the flesh*. 1 John 2. 16.

Q. What do you understand by the *sinful lusts of the flesh*?

A. All unlawful Pleasures to which we are provoked by our sensual Inclinations; such as Uncleaness, Drunkenness, &c. Gal. 5. 19, 20. The works of the flesh are manifest, which are these, adultery, fornication, uncleaness, lasciviousness, &c.

Q. What is the second duty you were in your Baptism obliged to perform?

A. To believe all the Articles of the Christian Faith.

Of this see the **Belief**.

Q. What is the third duty then required of you?

A. To keep God's holy Will and Commandments, and to walk in the same all the days of my life.

Of this see the **Decalogue**.

Q. Dost thou not think that thou art bound to believe and to do, as they have promised for thee?

A. Most verily, and by God's help

of the Church-Catechism.

Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour: And I pray unto God to give me his Grace, that I may continue in the same unto my life's end.

Q. Why do you think your self bound thus to believe and to do what they promised for thee?

A. Because what was then promised was in my name, and by Proxies, and Sureties that acted in my stead.

Q. Are you resolved to do according to what they promised for you?

A. Yes, by God's help, or else I must expect to forfeit the blessings belonging to that state which I was then called and admitted into. *Heb. 2. 3. How shall we escape, if we neglect so great salvation?*

Q. What is that State?

A. A State of Salvation.

Q. Why do you call it a State of Salvation?

A. Because I have thereby all the means necessary to Salvation, *Rom. 1. 16. The Gospel is the power of God unto salvation to every one that believeth. 2 Tim. 3. 15. From a child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation.*

Q. How came you into this State?

A. Our heavenly Father called me to it through Jesus Christ, and instated me into it by Baptism. *Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.*

Q. How do you think to be enabled to do, and to continue in the performance of what was

A Brief Exposition

A. I depend upon the Grace of God (a) to prevent (b), assist (c), and confirm (d) me in it: (a) 2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God. Phil. 2. 13. It is God which worketh in you (b) both to will (c) and to do. (d) Phil. 1. 6. Being confident of this vry thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

Q. How do you think to obtain God's Grace?

A. I will pray unto God for it, Luke 11. 9, 10, 13. Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you, &c. If ye being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the holy Spirit to them that ask it.

P A R T II.

Of the Creed or Belief.

Q. WHAT was the second Duty undertaken in your Name at Baptism?

A. That I should believe all the Articles of the Christian Faith.

Q. What do you mean by the Christian Faith?

A. The Doctrine revealed by Christ, and contained in the Holy Scripture, Acts 24. 24. Felix heard Paul concerning the Faith in Christ, or the Christian Doctrine.

Q. What do you mean by the Articles of the Christian Faith?

A. I thereby mean such Points of Christian Doctrine, as are most necessary to be believed,

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of the Church-Catechism.

Q. Where are those *Articles* briefly contained?

A. In the *Apostles Creed*.

Q. Why is it called the *Apostles Creed*?

A. Partly because of the Apostolical Doctrine contained in it; and partly because it was in the main Branches of it composed in or near the Apostolical times; as we read of a *form of sound words*, 2 Tim. 1. 13.

Q. Rehearse the Articles of thy Belief.

A. I believe in God the Father The C
Almighty, Maker of Heaven and
Earth. 2. And in Jesus Christ his
only Son our Lord. 3. Who was
conceived by the Holy Ghost, Born of
the Virgin Mary. 4. Suffered un-
der Pontius Pilate, was crucified, dead
and buried. He descended into Hell.
5. The third day he rose again from
the Dead. 6. He ascended into Hea-
ven, and sitteth on the right hand of
God the Father Almighty. 7. From
thence He shall come to judge the
Quick and the Dead. 8. I believe
in the Holy Ghost. 9. The Holy Ca-
tholick Church, the Communion
of Saints. 10. The forgiveness of
Sins. 11. The Resurrection of the
Body. 12. And the life everlasting.
Amen.

A Brief Exposition

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me and all the World.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Q. What do you observe from these three Parts, into which the Creed is divided?

A. 1. I observe a distinction of Persons; the Father, the Son, and the Holy Ghost.

2. A Unity of Essence, or Sameness of Nature; the Father is God, the Son is God, and the Holy Ghost is God.

3. A difference of Offices or Operations; the Father Creates, the Son Redeems, and the Holy Ghost Sanctifieth.

icle 1. Q. What doth the first Branch of the Creed
have in respect?

A. God the Father, and his Work of Creation.

Q. What is God?

A. God is an Infinite (a), Eternal (b), and Incomprehensible Being (c), having all Perfection in and of himself (d). (a) 1 Kings 8.27. Behold, the heaven, and heaven of heavens cannot contain thee. (b) Psal. 90. 2. From everlasting to everlasting, thou art God. (c) Job 11. 7. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? (d) Exod. 3. 14. I am that I am.

Q. How is God said to be a Father?

A. *Deus Pater. Filius. Spiritus Sanctus.*

of the Church-Catechism.

2. As he is the Father of Christ. 2 Cor. I. 3. *Blessed be God, even the Father of our Lord Jesus Christ.*

Q. What do you understand by *Almighty*?

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A. 1. That God hath all power in himself, without deriving it from any other (a), and that all Power is derived from him (b). (a) Psalm 62. 11. *Power belongeth unto God.* (b) 2 Chron. 20. 12. *O our God, we have no might—but our eyes are upon thee.*

2. That he hath the power of doing all things. Matth. 19. 26. *With God all things are possible.*

Q. Are there not some things impossible to God?

A. Nothing, but what either is inconsistent with his Nature; or else what in the Nature of it implies a Contradiction.

Q. What are those things which are inconsistent with the Nature of God?

A. 1. Such things as are Evil. Hab. 1. 13. *Thou canst not look on iniquity.* Tit. 1. 2. *God that cannot lye.*

2. Such as imply Infirmary, as to be ignorant, or Mortal. Heb. 4. 13. *Neither is there any Creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.*

Q. What are the things which in their Nature imply a Contradiction?

A. Such as these; to be, and not to be, at the same time; to be a Wafer, and the Body of Christ; To be one distinct Body, and yet to be many Bodies, as in the Host: That the Body of Christ should be in Heaven, and yet at the same time be in the Earth.

Q. What is meant by *Heaven and Earth*?

A. The World and all things that are therein. *Makes Gen. 1. 1. In the beginning God created the heaven and earth. the earth. Acts 17. 24. God that made the world and earth*

A Brief Exposition

Q. Of What did God make the World?

A. Out of nothing. Heb. 11. 3. *The things which are seen, were not made of things which do appear, and which are now in being.*

Q. How is the World preserved?

A. By the same Divine Power that made it. Nehem. 9. 6. *Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas and all that is therein; and thou preservest them all.*

Q. What doth the second Branch of the Creed in 7th respect?

A. God the Son, and his Work of Redemption?

Q. What is declared in this Branch?

A. 1. The Person of our Redeemer. 2. His Humiliation. And 3. His Exaltation.

Q. How is our Redeemer described?

A. By his Names and Relations.

Q. By what Names is the Son of God called in Scripture?

A. The Word, Jesus, Christ.

Q. How doth the name *Word* belong to him?

A. It belongs to him as he was in being before he came into the World. John 1. 1. *In the beginning was the Word.* Col. 1. 17. *He is before all things.*

Q. For what reason was the name *Word* given to him?

A. As he came from God (a), and as by him the Father declared his Will to the World (b). (a) John 16. 28. *I came forth from the Father.* (b) John 17. 8. *I have given unto them the Words which thou gavest me.*

Q. How doth the Name *Jesus* belong to him?

him by God's appointment (a), and by which he was known amongst men (b). (a) Matth. 1. 21. *Thou shalt call his name Jesus.* (b) John 9. 11. *A man that is called Jesus.* Luke 2. 21.

Q. What doth the Name *Jesus* signify?

A. It signifies a *Saviour*.

Q. Why was he called *Jesus*?

A. Because he was to *save his people from their sins*, Matth. 1. 21. *This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the World to save sinners*, 1 Tim. 1. 15.

Q. How doth the name *Christ* belong to him?

A. As he was the *Messias* or *Christ* prophesied of in the *Old Testament*. Dan. 9. 25, 26. *Messiah the Prince, — Messiah shall be cut off, but not for himself.* John 20. 31. *These are written, that ye might believe that Jesus is the Christ the Son of God, &c.*

Q. What doth the word *Christ* signify?

A. It's the same with *Messiah*, and signifies *Anointed*, John 1. 41. *The Messias, which is, being interpreted, the Christ, or the Anointed; as 'tis in the Margin.*

Q. Why is He called *the Christ*, or *the Anointed*?

A. Because he was in a spiritual manner to perform the Offices belonging to God's *Anointed* (a), to Kings (b), Priests (c), and Prophets (d). (a) Psalm 105. 15. (b) 1 Kings 1. 34. (c) Ex. 40. 13. (d) 1 Kings 19. 16.

Q. How was he a *King*?

A. As he was to govern his Church, Eph. 1. 22. *He hath put all things under his feet, and gave him to be the head over all things to the Church.*

Q. How was he a *Priest*?

A. As he did make an atonement (a), intercedes for (b), and blesses (c) his Church. (a) Rom. 5. 11.

A Brief Exposition

We joy in God through our Lord Jesus Christ, by whom we have now received the atonement. 1 John 2. 2, 3. (b) Heb. 7. 25. He ever liveth to make intercession for them. (c) Acts 3. 26. And having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Q. How was he a Prophet?

A. As he was to teach his Church, which he did in his Person (a), and by his Spirit (b), Word (c), and (d) Ministry. (a) Isa. 61. 1. The Lord hath anointed me to preach good tidings unto the meek, &c. Luke 4. 18. (b) John 14. 26. The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. (c) 1 Pet. 1. 25. The word of the Lord endureth for ever: And this is the word which by the Gospel is preached unto you. 2 Cor. 5. 19, 20. (d) Matth. 28. 19, 20. Go ye therefore and teach [Disciple] all nations, — teaching them to observe all things whatsoever I have commanded you. Ephes. 4. 11. Gal. 6. 6.

Q. How was Christ anointed?

A. He was anointed with the Holy Ghost (a), which he received without measure (b). (a) Acts 10. 38. God anointed Jesus of Nazareth with the Holy Ghost. (b) John 3. 34. God giveth not the Spirit by measure unto him. Col. 1. 19.

Q. What are the Relations Christ is described by in the Creed?

A. They are two: The one referring to God the Father, as he is his only Son; the other to us, as our Lord.

Q. How is Christ the only Son of God?

A. As he derived his Essence from the Father. Heb. 1. 4, 5. Made so much better than the Angels, as he hath by inheritance obtained a more excellent

only

Name

of the Church-Catechism.

Name than they; for unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee.

Q. How is Christ said to be our Lord?

A. 1. By Creation. John 1. 3. All things were made by him. Col. 1. 15, 16.

Our Lord

2. By Redemption and Purchase, 1 Pet. 1. 18, 9. Ye were not redeemed with corruptible things, as silver and Gold,--but with the precious blood of Christ. Cor. 6. 20. 1 Cor. 8. 6.

Q. What do you observe in Christ's Humiliation?

A. His Incarnation and Passion.

Q. How was Christ the Eternal Word made Man?

A. By the Union of the Human Nature to the Divine in one Person. John 1. 14. The Word was made flesh, Heb. 2. 14, 16.

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Q. How was this accomplished?

A. By the powerful Operation of the Holy Ghost, Luke 1. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

Q. Why was Christ thus formed and conceived by the Power of the Holy Ghost, and not by the ordinary way of Generation?

Article
Who is
conceived
by the
Ghost,

A. That he might assume our Nature without the depravation of it. Luke 1. 35.— Therefore that which shall be born of thee, shall be called Son of God. Heb. 10. 5.

Q. Whence was his bodily Substance derived?

A. From the Body of the Virgin Mary; therefore he is said to be the seed of the woman, Gen. 3. and to be made of a woman, Gal. 4. 4.

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Q. Why was Christ born of a Virgin?

Born of
Virgin
Mary

A. 1. For the Sacredness of it, Luke 1. 35. That

A Brief Exposition

2. For the fulfilling of the Prophecy, Isa. 7. 14. *The Lord himself shall give you a sign, Behold, a Virgin shall conceive and bear a Son.* Matt. 1. 23.

3. To shew the Power of God. Luke 1. 35. *The power of the highest shall overshadow thee; therefore also, that holy thing which shall be born of thee, shall be called the Son of God.*

Q. Why did Christ thus become Man?

A. To fit him for the full discharge of his Office, as a Mediator; so that he might die (a), and being one of the same Nature with those He died for, might redeem all Mankind (b). (a) Heb. 2. 9, 17. *Jesus was made a little lower than the angels, for the suffering of death.* (b) 1 Tim. 2. 5, 6.

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Q. For what reason did our Saviour suffer death?

A. That he might become a Sacrifice (a), and by the shedding of his Blood might make an Atonement for Sin (b). (a) Heb. 9. 26. *He put away sin by the sacrifice of himself.* (b) 1 John 2. 2. *He is the propitiation for our sins.*

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ntius

Q. Why is Christ said to suffer under Pontius Pilate?

A. To signify the time of his Death, and therein the accomplishment of the Prophecies concerning it. Acts 3. 18. *Those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled*

Q. Who was Pontius Pilate?

A. The Governor of Judea under Tiberius the Roman Emperor. Luke. 3. 1. Matt. 27. 2.

Q. What was the Death our Saviour suffered for us?

A. It was the Death of the Cross. Matt. 27. 35.

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Cruci-

Q. What was the Death of the Cross?

A.

A. 1. It was very grievous for the Pain. Thence our Saviour is said to have *endured the Cross*, Heb. 12. 2.

2. It was Infamous, and a punishment of the vilest Malefactors. *Matt. 27. 38. Then were there two Thieves crucified with him.* Thence he is said to have *despised the shame*, Heb. 12. 2.

3. It was accounted an accursed Death. Gal 3. 13. *Being made a curse for us, for it is written, Cursed is every one that hangeth on a tree*, Deut. 21. 23.

Q. Why is it said our Saviour *died*, after he *Dead* was crucified?

A. To shew that his Body, when he was alive, was vitally united to his Soul. Luke 23. 46. *He gave up the Ghost.*

Q. Why is it said that our Saviour after he *and Buried.* died, was *buried*?

A. 1. To shew the certainty of his Death, John 19. 40, 41, 42. *In the place where he was crucified, there was a Sepulchre, there laid they Jesus.*

2. To shew that our Saviour's Body was decently interr'd; whereas they that were crucified were not wont to be buried.

3. To testify the lowest act of abasement, Isa. 53. 9. *He made his grave with the wicked, &c.*

4. To give testimony to the truth of his Resurrection. Acts 13. 29, 30. *They took him down from the tree, and laid him in a Sepulchre: But God raised him from the dead.*

Q. How was the Soul of Christ disposed of, after its separation from the Body?

A. He is said to be in *Hell* (a), to go to *Paradise* (b), or the *Third Heaven* (c). (a) Acts 2. 27, *ed. 1550* *Thou wilt not leave my Soul in Hell* (b) Luke *11. 31. ed. 1550*

23. 43. *To day shalt thou be with me in Paradise.*
(c) 2 Cor. 12. 2, 3, 4.

Q. What is here meant by *Hell*?

A. It signifies a state of Separation. Acts 2:27.
Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see Corruption; that is, the Soul and Body of Christ should not be so long separated, but that before the Body should corrupt, both Soul and Body should be re-united.

Q. Why was not our Saviour to continue in that State of Separation?

A. Because Death was not to have *Dominion* over him, Rom. 6. 9.

Q. But may not *Hell* be understood here of the State of the Damned?

A. It has been an ancient Opinion, that Christ did then locally descend into *Hell*, to triumph over the Devil and his Angels.

Q. What do you observe in our Saviour's *Exaltation*?

A. 1. His Resurrection. 2. His Ascension. 3. His Glorification. 4. His coming to Judgment.

Q. What is the first Branch of our Saviour's *Exaltation*?

A. His Resurrection.

Q. What is the *Resurrection* of Christ?

A. 'Tis the Re-union of the self-same Soul to the self-same Body, Luke 24. 39. *Behold my hands and my feet, that it is I myself.*

Q. When did our Lord rise?

A. On the third day after he died, which was then the first day of the Week, and was thence called the *Lord's-day*, Rev. 1. 10.

Q. Why did Christ rise the *third Day*?

A. 1. To fulfil what the Scripture (a) and he himself had foretold (b). (a) Psalm 16. 10. *Thou*

Article 5.
the third
he rose
again from
the dead.

wilt not suffer thine holy One to see corruption. (b) Matt. 16. 21. From that time forth Jesus began to shew unto his Disciples, how that he must go unto Jerusalem, --- and be killed, and be raised again the third day.

2. It was that his Body might not corrupt (a), as in the course of Nature it would have done, had it lain longer in the Grave (b). (a) Psalm 16. 10. (b) John 11. 39. By this time he stinketh: for he [Lazarus] hath been dead four days.

Q. Of what Importance is this Article of Christ's Resurrection?

A. 1. It confirms whatever he said, did, or undertook for. Rom. 8. 34. Yea, rather that is risen again.

2. It's a pledge and assurance of our Resurrection. Rom. 8. 11. He that raised up Christ from the dead, shall also quicken your mortal bodies, &c.

3. It's a full demonstration of our Saviour's Victory over Death, Rom. 6. 9. Christ being raised from the dead, dieth no more; death hath no more dominion over him.

Q. What is the Second Branch in our Saviour's Exaltation?

A. His Ascension.

Q. After what manner did our Saviour ascend into Heaven?

Article 6.
He ascend
into Hea-
ven,

A. He ascended Bodily, Locally, Visibly (a), and Triumphantly (b). (a) Acts 1. 9. While they beheld, he was taken up. (b) Ephes. 4. 8. When he ascended up on high, he led captivity captive.

Q. What is the third Branch?

A. His Glorification, or Sitting at the Right Hand of God.

And sitteth
at the right
hand of
God

Q. Was Christ to abide bodily in Heaven?

A. Yes, 'Till the end of the World. Acts 3. 21. Whom the heaven must receive until the times of restitution of all things.

Exposition
Q. How is this Phrase, *The right hand of God*, to be understood?

A. Figuratively; for *God is a Spirit (a)*, and hath no body, nor parts of it (*b*). (*a*) John 4. 24. (*b*) Luke 24. 39. *A spirit hath not Flesh and Bones.*

Q. What doth *the right hand of God* signify in a Figurative sense?

A. 1. It signifies Power. Luk. 22. 69. *Hereafter shall the son of man sit on the right hand of the power of God*

2. Dignity. Heb. 1. 3, 4. *He sat down on the right hand of the Majesty on high: being made so much better than the angels, &c.*

3. Dominion. Acts 2. 34, 35. *The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.*

Q. What doth *sitting at the right hand of God* signifie?

A. It signifies the full possession of that Power, Dignity and Dominion. Heb. 10. 12. *This man after he had offered one sacrifice for sins, for ever sat down on the right hand of God.*

Q. What doth *Christ do at the right hand of God*?

A. He appears in the presence of God for us (*a*), as our Mediator (*b*), Intercessor (*c*), and Advocate (*d*). (*a*) Heb. 9. 24. *Christ is entred into Heaven it self, now to appear in the presence of God for us.* (*b*) 1 Tim. 2. 5. (*c*) Rom. 8. 34. (*d*) 1 John 2. 1.

Q. What is the ground of his *Mediation*?

A. 1. That he is God (*a*) Man (*b*), partaker of the nature of both. (*a*) Heb. 4. 14. *A High Priest—Jesus the Son of God.* (*b*) 1 Tim. 2. 5. *There is one Mediator between God and Men, the Man Christ Jesus.*

2. That he pleads for us in the Virtue and Merit of his own Blood. Heb. 9. 12. *By his own Blood he entred*

entred in once into the holy place, having obtained eternal redemption for us.

Q. Is Christ the alone Mediator?

A. There is one Mediator between God and Men, the Man Christ Jesus, 1 Tim. 2. 5.

Q. Why is Christ the alone Mediator?

A. 1. Because he alone is partaker of both Natures, God-man.

2. Because he can only plead for us, that made an Atonement by his Blood. 1 Tim. 2. 5, 6. There is one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransome for all, Rom. 8. 34.

Q. Why is the Phrase Father Almighty, added to this Article? *The Father Almighty.*

A. 'Tis to signify, that Christ, as our Mediator, is invested by the Father with the fulness of Authority, Power, and Dominion, in recompence of that Humiliation he submitted to. Acts 5. 30, 31. Jesus whom ye slew and hanged on a tree; him hath God exalted with [to] his right hand, to be a Prince and a Saviour, Phil. 2. 7, 8, 9.

Q. What is the Fourth Branch of Christ's Exaltation? *Article 7. From thence he shall*

A. His coming to Judgment, Acts 17. 31. He will judge the world in righteousness by that man whom he hath ordained, &c. *he shall come to judge the Quick and the Dead.*

Q. Whence shall he come?

A. From Heaven, 1 Thess. 4. 16. The Lord himself shall descend from Heaven, &c. Matt. 25. 31.

Q. Whom shall he judge?

A. All men, the Quick, who now are, or hereafter shall be; and the Dead, Acts 10. 42. It is he who was ordained of God to be the Judge of Quick and Dead.

Q. For what shall he judge them?

A. For all things (a), whether Secret (b), or

A Brief Exposition

Open. (a) 2 Cor. 5. 10. *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* (b) Eccles. 12. 14. *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Article 8.

*believe in
the Holy
Ghost.*

Q. What is the Holy Ghost whom we are to believe in?

A. He is the Third Person in the Sacred Trinity. 1 John 5. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

Q. Why is he called the Holy Ghost?

A. Because of his Office, which is, in Christ's stead, to gather, sanctify, and govern the Church. Eph. 5. 25, 27. *Christ loved the Church, and gave himself for it: that he might sanctifie and cleanse it, with the washing of water by the word, &c.* Tit. 3. 4, 5. *The kindness and love of God our Saviour toward man appeared—according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.*

Q. What doth the word Catholick signifie?

A. It signifies Universal.

Q. What is the Catholick Church?

A. It's the whole Society of Christians dispersed over all the World, as they are gathered under one Head, Christ Jesus. Col. 1. 18. *He is the head of the Body, the Church.*

Q. Why is the term Catholick applied to the Christian Church?

A. To distinguish it from the Jewish Church, which was confined to one Nation (a), whereas the Christian Church is extended to all Nations (b).

(a) Psal. 147. 19, 20. *He sheweth his word unto Jacob, &c. he hath not dealt so with any nation.* (b)

Article 9.
*The Holy
Catholick
Church.*

Matth. 28. 19. Go ye, teach all nations. 1 Cor. 12. 13.

Q. Can any particular Church, as that of Rome, be called the *Catholick Church*?

A. No; no more than the City of Rome is the whole World.

Q. How is the Church said to be *Holy*?

A. As the *Jews* were said to be a *Holy Nation* (a) by being taken into Covenant with God, and as we are under the obligation of being holy (b).

(a) Exod. 19. 6. (b) 1 Thes. 4. 7. God hath called us unto holiness.

Q. What are the Privileges belonging to the *Catholick Church*?

A. They are Four: 1. The Communion of Saints; 2. The Forgiveness of Sins; 3. The Resurrection of the Body; 4. Life everlasting.

Q. What is the first Privilege?

A. *Communion of Saints*: 1 John 1. 3. Truly our fellowship is with the Father, and with his Son Jesus Christ. Ver. 7. If we walk in the light, as he is in the light, we have fellowship one with another.

The Communion of Saints.

Q. How is the word *Saints* to be understood?

A. 'Tis in a large sense to be understood of all those that are visible Members of Christ's Church. Rom. 1. 7. To all that be at Rome, &c. called to be *Saints*; that is, Christians.

Q. In what doth this Communion consist?

A. It consists in two things: 1. In a Fellowship in the Ordinances of Divine Worship (a), and 2. Of Charity one towards another (b). (a) Acts 2. 42. They continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of bread, and in prayers. (b) 1 Cor. 12. 26, 27. Whether one member suffer, all the members suffer with it, &c.

Q. What is the second Privilege belonging to the Church?

C 4

A. For

A Brief Exposition

Articl. 10.
of For-
giveness of

A. *Forgiveness of Sins. Rom. 4. 7. Blessed are they whose Iniquities are forgiven, &c.*

Q. What is Sin?

A. *It's the transgression of the Law of God, 1 Joh. 3. 4.*

Q. What is the punishment due to Sin?

A. Death, Temporal (a) and Eternal (b). (a) Rom. 5. 12. *By one man [Adam] sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned.* (b) Rom. 6. 23. *The wages of sin is death. Matt. 25. 46. These shall go away into everlasting punishment.*

Q. What is the forgiveness of Sin?

A. 'Tis God's not imputing it in the punishment. Rom. 4. 7, 8. *Blessed are they whose iniquities are forgiven — Blessed is the man to whom the Lord will not impute sin. Rom. 5. 13.*

Q. Upon what terms is sin forgiven?

A. Upon our Faith and Repentance. Acts 26. 17, 18. *I send thee to open their eyes, and to turn them from darkness to light, &c. that they may receive forgiveness of sins, &c. by faith that is in me.*

Q. By what means is God thus reconciled to sinful man?

A. 'Tis through Christ. Ephes. 4. 32. *God for Christ's sake hath forgiven you.*

Articl. 11.
of the Resur-
rection of
the Body.

Q. What is the third Privilege belonging to the Church?

A. *The Resurrection of the Body.*

Q. What do you understand by the Resurrection of the Body?

A. That the Body shall be raised out of the dust (a); and being again united to the Soul, shall be glorious (b) and immortal (c). (a) 1 Cor. 15. 36. *That which thou sowest, is not quickned except it die, &c.* (b) Phil. 3. 21. *Who shall change our vile body,*

that

that it may be fashioned like unto his glorious body.
(c) 1 Cor. 15. 53. This mortal must put on immortality.

Q. What is the Fourth Privilege?

A. Everlasting Life.

Q. What is implied in that?

A. A State of most perfect happiness, which consists in the perfection of our Natures (a), and in the enjoyment of God (b). (a) Matt. 22. 30. *In the Resurrection, &c. they are as the Angels of God in Heaven.* (b) Psal. 16. 11. *In thy presence is fulness of joy, at thy right hand there are pleasures for evermore.* Articl. 12.
The Life
everlasting

P A R T III.

Of the Decalogue, or Ten Commandments.

Q. **W**HAT was the third thing promised in your name at your Baptism? The Decalogue.

A. That I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Q. What are the Characters of true Obedience that you collect from hence?

A. 1. 'Tis universal, a keeping God's holy Will and Commandments. Psal. 119. 6. *Then shall I not be ashamed, when I have respect unto all thy commandments.*

A. 2. 'Tis a course of Obedience, a walking in the same. 1 Kings 6. 12. *If thou wilt---keep all my Commandments io walk in them.* Rom. 6. 4.

3. A perseverance in that course; 'tis to be all the days of my life. Luk. 1. 74, 75. *That we, &c. might serve him without fear, in holiness and righteousness before him, all the days of our life.*

Q. You

Q. You said that your God-Fathers and God-mothers did promise for you, that you should keep God's Commandments; tell me how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the Twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the house of bondage.

Q. What is there contained in this Preface?

A. It affords several Arguments to Obedience.

Q. What are they?

A. They are taken,

1. From God's Authority, *God spake these words.*

2. From God's Sovereignty, *I am the Lord.*

3. From God's Propriety in them, *Thy God,* Deut. 26. 16, 17.

4. From his Goodness to them, *Who brought thee out of the Land of Egypt,* Deut. 8. 14.

Q. Say the Commandments.

A. Thou shalt have none other Gods but me, &c.

Q. If the Commandments are Ten, how are they said to be two, by our Saviour, *Matt. 22. 38, 39, 40?*

A. They are Two, as they are divided into Two Tables, of Love to God and our Neighbour.

Q. What dost thou chiefly learn by these Commandments, contained in the two Tables?

A. I

A. I learn two things, My Duty towards God, and my Duty towards my Neighbour.

Q. What is thy Duty towards God?

A. My Duty towards God is to believe in him, to fear him, and to love him with all my heart, &c.

Q. How many Commandments belong to the first Table?

A. The first Four.

Q. What is the first Commandment?

A. Thou shalt have none other Gods but me. Com-
mand-
ment 1.

Q. What is forbidden in this Commandment?

A. I am forbidden hereby, [1.] To have or own any more than one God (a). [2.] To give the honour due to God to any other Object whatsoever (b). (a) 1 Cor. 8. 4, 6. *There is none other God but one.* (b) Matt. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is required in this Commandment?

A. To believe in him (a), to fear him (b), and to love him with all my heart, with all my mind, with all my soul, and with all my strength (c), to worship him (d), to give him thanks (e), to put my whole trust in him (f), to call upon him (g).

(a) Heb. 11. 6. *He that cometh to God, must believe that he is.* (b) Eccles. 12. 13. *Fear God, and keep*

A Brief Exposition

keep his Commandments : for this is the whole duty of man. (c) Matt. 22. 37. Thou shalt love the Lord thy God with all thy heart, &c. (d) Matt. 4. 10. Thou shalt worship the Lord thy God. (e) Psal. 92. 1, 2. It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High. (f) Prov. 3. 5. Trust in the Lord with all thine heart, and lean not to thine own understanding. (g) Phil. 4. 6. Be careful for nothing : but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

Com-
mand-
ment. 2.

Q. What is the Second Commandment?

A. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a Jealous God, and visit the sins of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shew mercy unto thousands of them that love me and keep my Commandments.

Q. What is forbidden in this Commandment?

A. All Religious Worship given to an Image.

Q. What is an Image, the worship of which is here forbidden?

A. An Image is any external Representation of God, set up for the receiving Divine Worship. Levit. 26. 1. Ye shall make ye no Idols, nor graven Image ; neither rear you up a standing Image ; neither

shall ye set up any Image of Stone in your land, to bow down unto it : for I am the Lord your God.

Q. Is an External Representation of the true God hereby forbidden, as well as that of a false God ?

A. Yes, for the true God is incomprehensible, and cannot be described, Isa. 40. 17, 18, &c. *All nations before him are as nothing, &c. To whom then will ye liken God ? &c.*

(2.) It was condemned when it was used, as in the Golden Calf, which was made for a Representation of *Jehovab*, the Lord, Exod. 32. 5. *Aaron built an altar before it, and made proclamation, and said, To morrow is a feast to the Lord, or Jehovah.*

Q. What are the Reasons annexed to this Commandment ?

A. They are Three.

1. The Lord is a *Jealous God*. (1.) Lest by this means men come to have gross Conceptions of him, as if he was like to an Image (*a*). (2.) Lest they should be thereby estranged from him, and think that to be God which is not God (*b*). (*a*) Acts 17. 29. *We ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by art, and man's device.* Deut. 4. 12, 15. *Ye heard the voice of the words, but saw no similitude.* (*b*) Ezek. 14. 5. *The house of Israel — are estranged from me through their Idols.*

2. The Persons guilty of this sin, are esteemed *Haters* of God, and whom he will punish to the third and fourth Generation.

3. That on the contrary, he will shew mercy abundantly unto them that keep this Commandment : *Shewing mercy unto thousands.*

Q. How

Q. How can the Church of Rome vindicate it self for their making an Image of God, and giving Adoration to an Image?

A. They usually leave out this Commandment.

Q. Why so?

A. Because they say 'tis the same with the First, and so make the Third Commandment to be the Second, and divide the Tenth into two.

Q. But beside that the Scripture makes the First and Second Commandment to be two, *Exod.* 20. 3, 4. *Deut.* 5. 7, 8. is there not a manifest difference between them?

A. Yes; for the First Commandment forbids the *having* and *owning* that for God, which is not God, as did the Worshipers of *Baal* and *Moloch* (*a*), &c. But the Second Commandment forbids the worshipping of the true God by an Image; as did the *Israelites* in the Wilderness, and *Jeroboam*, when they worshipped the Golden Calves (*b*). (*a*) *1 Kings* 16. 31. *Amos* 5. 26. (*b*) *Exod.* 32. 1, 4. *1 Kings* 12. 28.

Q. What is the Duty requir'd in the Second Commandment?

A. To give that *Worship* to God which is suitable to his Nature, *John* 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* *Rom.* 12. 1.

Q. What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

Q. How is the Name of God taken in vain?

A. 1. By

A. 1. By Perjury or False-swearing. *Levit. 19. 12. Ye shall not swear by my Name falsely, neither shalt thou prophane the Name of thy God.*

2. By rash and common Swearing, *Matt. 5. 34, 35, 36, 37. I say unto you, Swear not at all, — but let your communication be, yea, yea; nay, nay.*

3. By Blasphemy, or speaking reproachfully of God and Religion. *1 Tim. 6. 1. That the Name of God and his Doctrine be not blasphemed. Levit. 24. 16.*

4. By the irreverent use of the Name of God (a), or of things belonging to him (b) and his Service (c). (a) *Levit. 21. 6. They shall be holy unto their God, and not prophane the Name of their God.* (b) *1 Theff. 4. 8. He therefore that despiseth, despiseth not man, but God.* (c) *Levit. 22. 2. That they prophane not my holy Name in those things which they ballow unto me.*

Q. What is the Reason annexed to this Commandment?

A. *The Lord will not hold him guiltless, but will most certainly punish him. Zech. 5. 3, 4. The curse shall enter into the house of him that sweareth falsely by my Name, &c. and shall consume it. Levit. 24. 15, 16.*

Q. What is the Duty requir'd in this Commandment?

A. To honour God's holy Name (a), so as to use it with Reverence in Oaths (b), Vows (c), Promises, Discourse (d), and Worship (e); To use reverently his Word (f), and whatever has a more immediate relation to him and his service. (a) *Psal. 99. 3. Let them praise thy great and terrible Name, for it is holy.* (b) *Jer. 4. 2. Thou shalt swear, As the Lord liveth, in truth, in judgment and righteousness.* (c) *Eccl. 5. 4. When thou vowest a vow unto God, defer not to pay it. Deut. 23. 23.* (d) *Col. 4. 6. Let your speech be*

be always with grace; seasoned with salt. Matt. 5. 37.
 (e) Levit. 10. 3 I will be sanctified in them that come
 nigh me Isa. 29. 23. (f) Isa. 66. 2. To this man
 will I look, even to him that is poor and of a contrite
 spirit, and trembleth at my word.

Com-
 mand-
 ment. 4.

Q. What is the Fourth Commandment?

A. Remember that thou keep holy
 the Sabbath-day. Six days shalt thou
 labour, and do all that thou hast to do.
 But the seventh day is the Sabbath of
 the Lord thy God. In it thou shalt
 do no manner of Work, thou, nor
 thy Son, nor thy Daughter, thy Man-
 servant, nor thy Maid-servant, nor
 thy Cattle, nor the Stranger that is
 within thy Gates: for in six days the
 Lord made Heaven and Earth, the
 Sea, and all that in them is, and
 rested the seventh day: wherefore the
 Lord blessed the Sabbath-day, and hal-
 lowed it.

Q. What doth the word Sabbath signify?

A. It signifies Rest.

Q. Why was the Seventh day called Sabbath?

A. Because God rested that day from the work
 of Creation, which he finished in six days. Gen. 2.
 2, 3. On the seventh day God ended his work which he
 had made, and he rested on the seventh day, &c. And
 God blessed the seventh day and sanctified it, because
 that in it he had rested from all his work, &c.

Q. What is meant by God's Hallowing the Se-
 venth day?

A. 'Tis

A. 'Tis his setting it apart for sacred uses, *Jer. 17. 24. Hallow the Sabbath-day, to do no work therein.*

Q. What were the sacred uses the Sabbath was set apart for?

A. 1. It was set apart for the Publick Worship of God, which consisted in Preaching, Expounding (a), and Reading (b) the Word of God, and in Prayer (c). (a) *Acts 13. 42. The Gentiles besought that these words might be preached to them the next Sabbath.* Mark 6. 2. (b) *Acts 15. 21. Moses of old time hath in every City them that preach him, being read in the Synagogues every Sabbath-day.* Acts 13. 27. (c) *Acts 16. 13. On the Sabbath we went out of the city by a river side, where prayer was wont to be made; or where there was an Oratory or House of Prayer.*

2. For private Worship, and Meditation upon the Word and Works of God. *Psal. 92. is entitled, A Psalm for the Sabbath-day.*

Q. What was further required in this Commandment?

A. To rest from all servile and ordinary Employments. *In it thou shalt do no manner of work, thou, nor thy servant, &c. Isa. 58. 13 Neh. 13 15.*

Q. Why do Christians observe the first day of the Week as a Sabbath, and not the Seventh?

A. 'Tis in remembrance of Christ's Resurrection from the dead on that day, which was the great confirmation that all was finished (a) which he undertook. (a) *John 19. 30. Jesus said, It is finished, and he bowed his head, and gave up the ghost.* Acts 17. 3. *Christ must needs have suffered and risen again from the dead, John 2. 22.*

Q. How is this day to be employed?

A. In Works of Piety (a), and Charity (b), in serving God, and doing good to others.

(a) Acts 20.7. Upon the first day of the week, when the Disciples came together to break bread. (b) 1 Cor. 16. 2. Upon the first day of the week, let every one of you lay by him in store [for Charity] as God hath prospered him the week before.

Q. What doth the Second Table respect?

A My Duty towards my Neighbour.

Q. What is thy Duty towards thy Neighbour?

A. My Duty towards my Neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my Hands from picking and stealing, and my Tongue from evil-speaking, lying, and flandering. To keep my Body in temperance, soberness, and chastity. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do

do my duty in that state of life unto which it shall please God to call me.

Matt. 22.39. *Thou shalt love thy neighbour as thy self.*
Gal. 5. 14. Matt. 7. 12. *All things whatsoever ye would that men should do to you, do ye even so to them.*

Q. What are the Commandments which contain thy Duty towards thy Neighbour?

A. The last Six.

Q. What is the Fifth Commandment?

A. Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

Com-
mand-
ment. 5.

Q. What is here to be understood by the Terms Father and Mother?

A. More especially I thereby understand, 1. My natural Parents, whom I am to love, honour (a), obey (b) and succour (c). (a) Mal. 1. 6. *A Son honour-eth his Father.* (b) Eph. 6. 1. *Children obey your parents in the Lord; for this is right.* (c) 1 Tim. 5. 4. *Let Children learn to shew piety, or kindness, at home, and to requite their parents care, by succouring them in their necessity.* Mark 7. 11, 12.

2. The King, and all that are put in Authority under him (a), whom I am to Honour and Obey (b) in all lawful and honest things (c). (a) Isa. 49. 23. *Kings are called Nursing-fathers.* (b) 1 Pet. 2. 13. *Submit your selves to every ordinance of man for the Lord's sake; whether it be to the King as supreme: ver. 14. or unto Governors, as unto them that are sent by him, &c.* (c) Acts 4. 19. *Whether it be right in the sight of God, to bearken unto you more than unto God, judge ye.*

3. Teachers and spiritual Pastors (a), to whom and whose spiritual and pious Instructions I am to

A Brief Exposition

submit (b). (a) Judg. 17. 10. *Be unto me a Father and a Priest.* 1 Cor. 4. 15. (b) Heb 13 17. *Obe-
y them that have the rule over you, and submit
your selves, for they watch for your souls, &c.* 1 Tim.
5. 17.

4. *Masters of Families (call'd Fathers, as 2 Kings
5. 13.) to whom if a Servant, I am to submit in
all reasonable things belonging to that condition.
Ephes 6. 5, 6. Servants be obedient to them that are
your Masters, &c. not with eye-service, as men-plea-
sers, but as the servants of Christ, doing the will of
God from the heart.* Tit. 2. 9. 10.

5. *All my Betters (a), to whom I am to order
my self lowly and reverently (b). (a) Acts 7. 2.
St. Stephen said, Men, Brethren and Fathers. (b)
1 Pet. 5. 5. Ye younger, submit your selves unto the
elder: yea, all of you be subject one to another, and be
clothed with humility.* Levit. 19. 32.

Q. What encouragement is there for obedience
to this Command?

A. There is annexed to it the promise of a
long and prosperous Life, which ordinarily at-
tends it. *That thy days may be long in the land, &c.*
Ephes. 6. 1, 2. *Honour thy Father and thy Mother,
which is the First Commandment with promise.*

Q. Which is the Sixth Commandment?

A. **Thou shalt do no Murder.**

Q. What is the Sin forbidden in this Com-
mandment?

A. Murder, or the wilful killing of a Man's
Neighbour.

Q. What are the kinds of that which you call
wilful killing of another?

A. There

A. There are two sorts: 1. A less, which is the killing of another in heat of Blood, usually called *Man-slaughter*, but what the Scripture calls *Murther*. Numb. 35. 16, 17, 18. *If he smite him with an instrument of Iron, so that he die, he is a murderer.*

2 A greater, which is a contrived and deliberate killing of another (*a*), usually called *Wilful-murther*. (*a*) Exod. 21. 14. *If a man come presumptuously upon his neighbour to slay him with guile,* Numb. 35. 20, 21.

Q. What was the punishment appointed for this Sin?

A. Death. Gen. 9. 5, 6. *Whoso sheddeth man's blood, by man shall his blood be shed.* Numb. 35. 16, 17, 21.

Q. What is further forbidden in this Commandment?

A. *That I hurt no body by word or deed, and bear no malice nor hatred in my heart.* And so this Commandment forbids all degrees of this Sin, and all incentives and provocations to it; such as causeless, rash, and immoderate Anger (*a*), Hatred (*b*), Malice, Spight and Revenge, Bitterness and Reviling (*c*). (*a*) Matt. 5. 21, 22. *Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, &c.* Ephes. 4. 26. (*b*) 1 John 3. 15. *Whosoever hateth his brother, is a murderer.* (*c*) Eph. 4. 31. *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.*

Q. What is required in this Commandment?

A. 1. Peaceableness, not to provoke others, Rom. 12. 18. *If it be possible, as much as lieth in you, live peaceably with all men.*

2. Meekness, not to be provoked to do evil to others. Rom. 12. 17. *Recompence to no man evil for evil.*

3. Charity, or readiness to forgive; and to do good though provoked, Rom. 12. 20, 21. *If thine enemy hunger, feed him; if he thirst, give him drink.*

4. Succouring another in danger and distress, as the good Samaritan did, Luke 10. 33, &c.

Q. What is the Seventh Commandment?

Com-
mand-
ment 7.

A. **Thou shalt not commit Adultery.**

Q. What is Adultery?

A. 'Tis a violation of that Covenant (a) made at Marriage (b) between one Man and one Woman (c), which makes the Man to be the Husband of the Woman, and the Woman to be the Wife of the Man. (a) Malac. 2. 14. *She is the Wife of thy Covenant.* (b) Heb. 13. 4. *Marriage is honourable in all.* (c) Mal. 2. 15. *Did not he [God] make one?* Matth. 19. 4, 5.

Q. When is that Covenant violated?

A. When either of them forsakes the other's Bed in whole, or in part, for the Bed of another. Prov. 5. 20, 21. *Why wilt thou be ravish'd with a strange woman, and imbrace the Bosom of a stranger? For the ways of Man are before the eyes of the Lord, and he pondereth all his goings.*

Q. What was the punishment assigned for this sin under the Law of Moses?

A. Death, Levit. 20. 10. *The Adulterer and the Adulteress shall surely be put to death.*

Q. What is further forbidden in this Commandment?

A. 1. Fornication, which is between single persons,

persons (a), and all uncleanness whatsoever (b).

(a) Exod. 22. 16. (b) Gal. 5. 19. *The works of the flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, 1 Cor. 6. 9.*

2. All Sensual Desires and Inclinations consented to. Matt. 5. 28. *Whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

3. All Incitements thereunto in Words (a), Actions, Behaviour and Garb (b), and by Excess (c). (a) Ephes. 5. 4. *Neither filthiness, nor foolish talking, nor jesting, which are not convenient. (b) 1 Tim. 2. 9. That women adorn themselves in modest apparel. (c) 1 Pet. 4. 3. The time past of our life may suffice us — when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings. Prov. 23. 31, 32.*

Q. What is enjoined in this Commandment?

A. To keep my body in temperance, soberness and chastity. Rom. 13. 13, 14. *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness.*

2. To be modest in my Thoughts (a), Words (b) and Behaviour (c). (a) Matt. 15. 19. *Out of the heart proceed evil thoughts. (b) Col. 3. 8. Put, &c. filth by communication out of your mouth. (c) Tit. 2. 3. That [Women] they be in behaviour as becometh holiness.*

3. To be watchful (a) and employed (b) (a) 1 Pet. 5. 8. *Be sober, be vigilant. (b) Ezek. 16. 49, 50. This was the iniquity of Sodom — abundance of idleness — they were haughty, and committed abomination.*

Q. What is the Eighth Commandment?

A. **Thou shalt not Steal.**

Q. What is forbidden in this Commandment?

Com-
mand-
ment 8.

A Brief Exposition

A. The taking away, or detaining from another by force, or fraud, that which is his right, *Levit. 19. 11, 13.*

Q. What are the Kinds of it?

A. 1. Stealth, especially so called, or secret purloining. *Ephes. 4. 28. Let him that stole, steal no more.*

2. Robbery, or forcible taking away what is another's. *Lev. 19. 11, 13. Ye shall not steal— thou shalt not defraud thy neighbour, neither rob him.*

3. Extortion (*a*), which is a forcible detaining or taking away upon the pretence of right and due; call'd *unjust gain*, *Prov. 28. 8. (a) 1 Cor. 5. 11. N. t to keep Company, if any man that is call'd a brother [Christian] be— an extortioner.*

4. Detention of another's Right, as in not paying just Debts, when able (*a*), or withholding Wages due to Hirelings (*b*). (*a*) *Psal. 37. 21. The wicked borroweth, and payeth not again. Prov. 3. 27, 28. (b) Jam. 5. 4. Behold the hire of the labourers— which is of you kept back by fraud, crieth, &c.*

5. Fraud in Dealings; by false Weights and Measures (*a*), and by fair words (*b*) imposing upon the Ignorance or Credulity of the Buyer. (*a*) *Prov. 20. 10. Divers weights and divers measures both of them are alike abomination to the Lord. (b) Prov. 29. 5. A man that flattereth his neighbour, spreadeth a net for his feet.*

6. Uncharitableness and hardness to the Poor. *Prov. 22. 16. He that oppresseth the poor to increase his riches, &c. shall surely come to want. Isa. 3. 15. What mean ye that ye, &c. grind the faces of the poor?*

Q. What are the Duties required in this Commandment?

A. 1.

A. 1. Honesty and Equity in dealing between Man and Man. Prov. 16. 11. *A just weight and balance are the Lord's.*

2. Restitution in case of wrong. Ezek. 33. 15, 16. *If the wicked restore the pledge, give again that he had robbed—none of his sins that he hath committed shall be mentioned unto him.* Exod. 22. 1, &c.

3. Charity and Mercifulness to others. Lev. 19. 9, 10. *When ye reap the barvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy barvest, &c. thou shalt leave them for the poor and stranger.*

4. To have a lawful Calling, and be diligent in it. Ephes. 4. 28. *Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* 2 Thes. 3. 11, 12.

Q. What is the Ninth Commandment?

A. **Thou shalt not bear false Witness against thy Neighbour.**

Com-
mand-
ment. 9.

Q. What is the Sin here forbidden?

A. The bearing false Witness, and unjust Accusation, whether upon Oath (usually called Perjury) (a), or otherwise (b). (a) See the Third Commandment. (b) Luke 3. 14. *Neither accuse any falsely,* Luke 19. 8.

Q. If Perjury was the thing principally forbidden in the Third Commandment, and again is in like manner here forbidden; what is then the difference between the Third Commandment and the Ninth?

A. The Third Commandment respects God, as Swearing is an Appeal to him, and Perjury an implicit denial of him: But the Ninth Commandment

ment respect Man, and so Perjury is here forbidden, [1.] As it is intended to the wrong of another in Body, Goods or Name. [2.] As thereby the end of Swearing is defeated, which is for confirmation an end of all strife, Heb. 6. 16.

Q. What is further forbidden in this Commandment?

A. 1. All Subornation of False Witnesses; as it was practised by Jezebel against Naboth (a), and by the Jews against our Saviour (b). (a) 1 Kings 21. 10. (b) Matth. 26. 59, 60.

2. All evil-speaking, (a), lying (b), and slandering (c). (a) Jam. 1. 26. If any man among you seem to be religious, and bridleth not his tongue, &c. this man's religion is vain. (b) Ephes. 4. 25. Putting away lying, speak every man truth with his neighbour: for we are members one of another. (c) Psal. 15. 1, 3. Lord, who shall abide in thy Tabernacle? &c. he that backbiteth not with his tongue.

3. Rash judging and censuring. Matt. 7. 1, 2. Judge not, that ye be not judged, &c.

Q. What are the Duties required in this Commandment?

A. To vindicate my Neighbour when he is wrong'd; as Nicodemus did our Saviour, John 7. 50, 51.

2. To judge the most charitably of another. 1 Cor. 13. 5. Charity, &c. thinketh no evil. Ver. 7. Believeth all things, hopeth all things.

Q. Which is the Tenth Commandment?

A. Thou shalt not covet thy neighbours House, thou shalt not covet thy neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q.

Q. What is the Sin forbidden in this Commandment?

A. The coveting of other Mens Goods or Possessions, reckoned up here in order, his House, Wife, Servants and Cattel. Acts 20. 33.

Q. What is the Coveting here forbidden?

A. The unlawful desire of what is another's. Rom. 7. 7. *I had not known lust, except the Law had said, Thou shalt not covet.*

Q. What then is there included in this Commandment?

A. It's the sum of all the rest that respect my Neighbour; and 'tis as if it had been said, Whatever can be supposed to be to his prejudice, thou shalt not do. So our Saviour instead of *Covet*, doth one while put *defraud not*, Mark 10. 19. another while, *Thou shalt love thy Neighbour as thyself*, Matth. 19. 19.

Q. What is required in this Commandment?

A. 1. A contentedness in my present State and Condition (a): And 2. To learn and labour truly to get mine own living (b) in that state of life whereunto it shall please God to call me (c). (a) Heb. 13. 5. *Let your conversation be without covetousness, and be content with such things as ye have, &c.* Phil. 4. 11, 12. (b) 1 Thess. 4. 11, 12. *Study to be quiet, and to do your own business, and to work with your own hands (as we commanded you), &c.* — that ye may have lack of nothing. (c) 1 Cor. 7. 20. *Let every man abide in the same calling wherein he was called.*

P A R T. IV.

Of the Lord's Prayer.

Q. **M**^d good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Q. What are the things contained in this Preface set before the Lord's Prayer, in the Catechism.

A. Therein is contained,

1. The reason of all Prayer to God, which is an insufficiency in our selves (*a*), and an all sufficiency in him (*b*). So it's said, (*a*) *Know this, that thou art not able to do these things of thy self, without his special grace.* (*b*) 2 Cor. 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God.*

2. It shews the use which Prayer is of, as a means for obtaining the special grace of God, contained in these words, *which thou must learn to call for by Prayer.* Luke 11. 9, 10, 11, 12, 13. *Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you, &c.*

3. It teaches me what are the qualifications of a prevalent and effectual Prayer, viz. [1.] That it be at all times, without Intermiſſion and Discouragement.

couragement (a). [2.] That it be diligent, what is accompanied with a stedfast Faith and Attention (b). (a) Luke 18. 1. *Christ spake a parable unto them, to this end, that man ought always to pray, and not to faint.* (b) Rom. 12. 12. *Continuing instant in prayer.* Ephes 6. 18.

Q. Why is that Form of Prayer which begins with **Our Father**, call'd the *Lord's Prayer*?

The Lord's Prayer.

A. Because it was composed by our Lord and Saviour Jesus Christ. Matt. 6. 9. Luke 11. 2.

Q. For what end did our Saviour compose this Prayer?

A. 1. As a Pattern for our better help and direction what to pray for, and of the Order we are to pray in; that we may not be at a loss what to pray for (a), nor use Vain Repetitions (b). (a) Luke 11. 1, 2. *One of his Disciples said unto him, Lord teach us to pray — And he said unto them, When ye pray, say, &c.* (b) Matt. 6. 7, 8, 9. *When ye pray, use not vain repetitions, — After this manner therefore pray ye, &c.*

2. As a Form that is fit to be used, when we pray. Matth. 6. 9. *After this manner, or so, pray ye.* Luke 11. 2. *When ye pray, say, Our Father, &c.*

Q. Say the Lord's Prayer.

A. **Our Father, &c.**

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God our Heavenly Father, who is the giber of all goodness, to send his grace unto me, and to all People, that we may worship him, serve him, and obey him

as

as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodie^s: and that he will be merciful unto us, and forgive us our Sin^s: and that it will please him to save and defend us in all dangers Ghostly and Bodily; and that he will keep us from all sin and wickedness, and from our Ghostly Enemy, and from everlasting death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Q. What are the general parts which this Prayer doth consist of?

A. They are three, viz. 1. The Preface. 2. The Petitions, and 3. The Doxology, or Conclusion.

Q. What is the Preface or Compellation?

A. **Our Father which art in Heaven.**

Q. What are the things contained in this Preface?

A. It contains several Arguments to encourage us in the performance of this Duty.

Q. What are those Arguments?

A. 1. As God is a *Father*, the giver of all goodness, and so cannot but chuse, and give, and do what is best for us. Luke 11 11, 12, 13. *If a Son shall ask bread of any of you that is a Father, will he give him a stone? &c. If ye then, being evil, know how to give good gifts unto your children, how much more shall*

shall your heavenly Father give the Holy Spirit [good things, Matth. 7. 11.] to them that ask him?

2. As he is a Father in Heaven, and so is able to understand, and will, and do what is best. Ps.

115. 3. Our God is in the Heavens, he hath done whatsoever he pleased.

3. As he is a common Father ; and whom all may freely resort to 2 Thes. 2. 16. God, even our Father, who hath loved us. Ephes 2. 18. Through him we both [Jews and Gentiles] have an access by one spirit unto the Father.

Q. What do you learn from hence ?

A. 1. That God alone is the proper Object of our Prayers. Psal. 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the Heavens.

2. That we ought to approach to him with fear and reverence. Mal. 1. 6. A Son honoureth his Father — If then I be a Father, where is mine honour? Eccles. 5. 2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God : for God is in Heaven, and thou upon Earth.

3. That we ought to come with a true Affection to all mankind, and with an hearty desire that they may be as well and happy as our selves ; which is implied when we say, Our Father ; and therefore I desire that he will send his grace unto me, and to all people.

Q. How many Petitions are contained in the Lord's Prayer ?

A. Six : The three first of which respect God's Glory ; and the three last respect our Good.

Q. What is the first Petition ?

A. **Hallowed be thy Name.**

Q. What is here meant by the Name of God?

A. 1.

A. 1. Thereby is signified not only the Name of God, but God himself. Psal. 44. 20. *If we have forgotten the Name of our God, or stretched out our hands to a strange God.* Psal. 20. 1.

2. The Attributes and Perfections of his Nature. Exod 34 5, 6. *The Lord — proclaimed the Name of the Lord, — The Lord God, merciful and gracious, &c.*

3. The things set apart for his Honour and Service, as his Word and Day, &c. Psal. 138. 2. *I will worship towards thy holy Temple, and praise thy Name — for thou hast magnified thy Word above all thy Name.*

Q. What is meant by *Hallowing*?

A. 1. Thereby is meant the setting apart any thing for an holy Use and Service: Thus God is said to *Hallow* the Seventh Day, Exod. 20. 11. and to *Hallow* the Children of Israel, Levit. 22. 32.

2. By *Hallowing* is meant the using what is Holy after an holy manner: So Levit. 22. 32. *I will be hallowed among the Children of Israel.* See Levit. 10. 3.

Q. What then do you pray for in this Petition?

A. I pray that God himself may be honour'd, known, esteemed, worshipped and praised (a), his Providence may be celebrated, his Service respected: And especially that I and all others may be the happy Instruments of doing Honour to him, his Service and Religion, by a holy, useful, and exemplary Conversation (b). (a) Psal. 113. 2, 3. *Blessed be the Name of the Lord from this time forth and for evermore. From the rising of the Sun unto the going down of the same, the Lord's Name is to be praised.* (b) 1 Cor. 10. 31. *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.* Matt. 5. 16. *Let your light*

light so shine before men; that they may see your good works, and glorify your Father which is in heaven.

Q. What is the second Petition?

A. **Thy Kingdom come.**

Q. What is meant by the *Kingdom* of God?

A. That State which is begun by Grace in this world (a), and perfected by Glory in the world to come (b). (a) Rom. 6. 14. *Ye are not under the law, but under grace.* Matt. 21. 43. *The kingdom of God [or the Gospel] shall be taken from you, &c.* Matt. 24. 14. (b) Matt. 13. 43. *The righteous shall shine forth as the sun, in the Kingdom of their Father.* 1 Cor. 15. 24. *When he shall have delivered up the Kingdom, &c.*

Q. What is signified by the *coming* of that Kingdom?

A. We therein pray, that this Kingdom may so come with power (a), that it may prevail where it is, and be received where it is not; that the Kingdom of Sin and Satan may be utterly destroy'd (b), and all the kingdoms of this world may become the kingdoms of our Lord, and of his Christ, when he shall reign for ever and ever. Rev. 11. 15. (a) Mark 9. 1. (b) 1 Cor. 15. 25. *He must reign till he hath put all enemies under his feet.*

Q. What is the third Petition?

A. **Thy Will be done in Earth, as it is in Heaven.** Petit. 3.

Q. What do you understand by the *Will* of God, which you pray may be done in Earth?

A. I therein pray, 1. That God will accomplish in his good time whatever he hath promised (a). 2. That I and all others may readily obey whatever he requires (b). 3. And patiently submit to whatever he inflicts (c). (a) Ezek. 36. 36, 37. *I the*

A Brief Exposition

Lord have spoken it, and I will do it. — I will yet for this be enquired of by the house of Israel to do it for them. (b) 1 Chron. 28. 9. *Serve him with a perfect heart, and with a willing mind.* (c) Acts 21. 14. *We ceased, saying, The Will of the Lord be done.*

Q. What is the fourth Petition?

tit. 4.

A. **Give us this day our daily bread.**

Q. What is meant by *Bread*?

A. All Food for sustenance. Gen. 43. 31. *Joseph said unto them, Set on Bread.* Compared with v. 34.

Q. Is not this term *Bread* also used in a spiritual sense?

A. Yes; as Job. 6. 32. And so it's also applied in the Catechism, where we are said to be taught from hence, to pray unto God that he will send us all things that be needful both for our souls and bodies.

Q. What is meant by *daily Bread*?

A. That which is every day necessary for our subsistence, and convenient for our comfort. Prov. 30. 8. *Feed me with food convenient for me.*

Q. Why do you every day pray, *Give us this day our daily Bread*?

A. Because we every day depend upon God for the supply of what we want, and for the preserving, continuing and blessing of what we have. Deut. 8. 3. *Man doth not live by Bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live.* Matt. 4. 4. 1 Tim. 4. 4.

Q. What are you taught from hence?

A. 1. To be contented with my present Portion in the world, which God thinks fit to give me, and I do receive from him. Heb. 13. 5. *Be content with such things as ye have.*

2. To depend continually upon God, from whom all good doth proceed. Jam. 1. 17. *Every good gift, and every perfect gift is from above, &c.*

3. To have recourse to him for whatever good I want, and to praise him daily for whatever I have and receive. Phil. 4. 6. *In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.*

Q. What is the fifth Petition?

A. **And forgive us our trespasses, as** Petit. 5.
we forgive them that trespass against us.

Q. What is meant by *Trespasses*?

A. All Sins of what sort or degree soever. Col.

2. 13. *You being dead in your sins — bath he quickened together with him, having forgiven you all trespasses.*

Q. What is contained in that Branch, *As we forgive them that trespass against us?*

A. Therein is set forth,

1. The excellency of this Grace of forgiving others, as a qualification, that, wherever it is, renders our Prayers acceptable to God. Luke 6.

37. *Forgive, and ye shall be forgiven.*

3. The necessity of it as it's a condition without which we shall not be forgiven. Matt. 6. 14,

15. *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

3. The importance of it, as it's an Argument for God to forgive us. Luke 11. 4. *Forgive us our sins, for we also forgive every one that is indebted to (has offended) us.*

Q. What is the sixth Petition?

A. **And lead us not into temptation:** Petit. 6.
on, but deliver us from evil.

C *A Brief Exposition*

Q. What is meant by *Temptation*?

A. Thereby is meant such an occasion as may try a person's integrity and stedfastness of mind, and in the event may be (if not prevented) a means of our falling into sin. Gen. 22. 1. *God did tempt Abraham.* 2 Chron. 32. 31.

Q. What do you then pray against in this Clause, *Lead us not into Temptation*?

A. I pray that God would not bring, or suffer me to be brought into such circumstances, as may through the lusts of the Flesh, the love of the World, or instigation of the Devil, endanger my Innocency here, or Salvation hereafter. 1 Cor. 10. 13. *God is faithful, who will not suffer you to be tempted above that ye are able, &c.*

Q. What is the *Evil* you pray to be deliver'd from?

A. 1. The evil of Sin. Habac. 1. 13. *Thou art of purer eyes than to behold evil, and canst not look on iniquity.*

2. The evil of Affliction and Punishment. Jer. 18. 8. *If that Nation—turn from their evil, I will repent of the evil that I thought to do unto them.*

3. The evil World (*a*), and all the allurements (*b*) and terrors of it (*c*). (*a*) Gal. 1. 4. (*b*) 1 John 2. 15, 16. *Love not the world, neither the things that are in the world, &c.* (*c*) Matt. 10. 28. *Fear not them which kill the body, &c.*

4. The Devil, the Tempter to Sin, Matt. 4. 3.

5. Damnation, which is the wages of it. Rom.

6. 23. *The wages of sin is death.*

Q. What is the sum of what you pray for in this Petition?

A. I pray, that it will please God to save and defend me in all dangers ghostly and bodily, and that he will keep me from all sin and wickedness, and from my ghostly enemy, and from everlasting death.

Q. What

Q. What is the *Doxology*, or Conclusion of the Lord's Prayer?

A. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Q. What is meant by *Doxology*?

A. It's a Solemn Form of Praise and Thanksgiving used in the Church of God. 1 Chron. 29.

11. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty, &c.*

Q. What is contained in this *Doxology*?

A. It contains an acknowledgment,

1. Of God's supereminent Excellencies, which are the matter of our Adoration and Praise. Such are his Dominion over all things (called here *the Kingdom*); and his Power, by which he sustains and governs them, and supplies the wants of all that pray to him: *Thine is the Kingdom and Power.*

2. It's an acknowledgment of the Honour and Thanks we are to render to him for whatever we receive, and of the end to which they are to be applied: *Thine is the Glory.* 1 Cor. 10. 31. *Whatsoever ye do, do all to the Glory of God.*

3. Therein is implied, that as these Perfections are perfectly and eminently, originally and inseparably only in God, so it's the perpetual Office of the Church-Militant and Triumphant, to ascribe them to him, *For ever and ever.* 1 Pet. 4. 11. *That God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever, Amen.* Rev. 5. 13.

Q. What doth the Word *Amen* signify?

A. In the close of a Sentence, *Amen* signifies consent and approbation (*a*), wishing and desi-

ring (b), trust and confidence (c). (a) 1 Cor. 14. 16. *How shall he that occupieth the room of the unlearned, say Amen, &c?* (b) Jer. 28. 6. *Jeremiah said, Amen, the Lord do so.* 1 Kings 1. 36. (c) 1 Chron. 16. 36. *All the people said, Amen.*

Q. What is then the meaning of *Amen* in the Lord's Prayer?

A. It's to say, *I trust God will do all that I have pray'd for, of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen: So be it.*

P A R T V.

Of the Sacraments.

The Sa-
craments.

Q. **H**OW many Sacraments hath Christ ordained in his Church?

A. Two only as generally necessary to Salvation: That is to say, Baptism and the Supper of the Lord.

Q. Are these two necessary to Salvation?

A. Yes, generally necessary.

Q. Why are they said to be generally necessary?

A. Because no persons are excepted from the Obligation of observing them, but those that are incapable, and have not an opportunity.

Q. How are these two necessary?

A. 1. As Baptism is the way of Admission into the Church of Christ (a), out of which there is no promise of Salvation (b). (a) Matth. 28. 19. *Go ye and teach all Nations, baptizing them, &c.*

(b) Ephes.

(b) Ephes. 2. 12. *Strangers from the Covenants of Promise, having no hope.* John 3. 5.

2. As the Lord's Supper is the testimony of our actual Communion with the Church (a), and a means of receiving that Grace (b) which by Baptism we had the promise of. (a) 1 Cor. 10. 17. *We being many are one bread, and one body: for we are all partakers of that one bread.* (b) Ver. 16. *The Cup of blessing which we bless, is it not the Communion [participation] of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?*

Q. Doth the Church of Rome own only two Sacraments, as we do?

A. No; for to these two they add five more, So the Council
Trent.
viz. Confirmation, Penance, Extreme Unction, Orders, and Matrimony; and accurse all those that hold there are fewer or more than Seven Sacraments truly and properly so called.

Q. But why are there no more than two Sacraments?

A. Because only these two have all the properties belonging to a true and proper Sacrament; and which the other five are defective in?

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, and ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. What are the properties belonging to a true Sacrament, as here described?

A. They are these four.

1. That there be an *outward and visible Sign*; as *Water in Baptism, and Bread and Wine in the Lord's Supper.*

2. *An Inward and Spiritual Grace*, thereby signified; as the *New Birth* by Baptism, and the *Body and Blood of Christ* in the Lord's Supper.

3. A *Divine Institution*; it is to be *given to us*, and to be *ordained by Christ himself*. *Matt. 28. 19. Go ye and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23. I have received of the Lord, that which also I delivered unto you.*

4. It is to be as a *means whereby we receive the same Grace*, and a *pledge to assure us thereof*. *Matth. 26. 28. This is my blood of the New Testament [Covenant] which is shed for many for the remission of Sins.*

Q. How many parts are there in a Sacrament?

A. Two: 1. *The outward visible Sign*; and 2. *The inward Spiritual Grace.*

Q. What is the outward visible Sign or Form in Baptism?

A. Water, wherein the Person is Baptized, *In the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What is Christian Baptism?

A. It's a washing (either by sprinkling (a), pouring on Water (b), or dipping (c) a Person into it) in the Name of the Father, Son, and Holy Ghost

Ghoſt (d). (a) Numb. 8. 7. Ezek. 36. 25. Heb. 10. 22. (b) Mark 7. 4. John 13. 8, 9, 10. (c) Acts 8. 38. (d) Matt. 28. 19. Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. What is the inward and ſpiritual Grace, or the thing ſignified by Baptiſm?

A. A Death unto Sin, and a new Birth unto Righteouſneſs (a); for being by nature born in ſin, and the Children of Wrath, we are hereby made the Children of Grace. (a)

Rom. 6. 3, 4, 11. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by Baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory [or glorious Power] of the Father, even ſo we alſo ſhould walk in newneſs of life. So v. 11.

Q. What is the State you and all Mankind were in before Baptiſm?

A. We were by nature born in ſin, and the children of wrath. Ephes. 2. 3. We—were by nature children of wrath, even as others.

Q. What is the State you are now brought into?

A. We are hereby made the Children of Grace. Eph. 2. 4, 5. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt (By Grace ye are ſaved).

Q. How are you made a Child of Grace by Baptiſm?

A. As I am thereby adopted to be his Child, and taken into Covenant with God, and have a title to the Grace and Bleſſings of that Covenant which my Baptiſm is the means and pledge of. 1 John 3. 2. Now are we the Sons of God

God. Acts 2. 38, 39. Then Peter said, Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.

Q. Is Baptism alone sufficient to Salvation?

A. No; not alone without the New Birth thereby signified, unless we are dead unto sin, and alive unto God through Jesus Christ, Rom. 6. 3, 4, 11.

Q. What is required of Persons to be Baptized?

A. Repentance (a), whereby they forsake Sin; and Faith (b) whereby they stedfastly believe all that is revealed by Christ, and particularly the Promises of God made to them in that Sacrament.

(a) Acts 2. 38, 41. Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, &c. (b) Acts 8. 37. If thou believest with all thine heart, thou mayst be Baptized.

Q. Why then are Infants Baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both [Repentance and Faith] by their Sureties, which promise when they come to age, themselves are bound to perform.

Q. Can Children be obliged where they do not actually consent?

A. Yes;

A. Yes ; it was so under the Law (a) when Children were taken into Covenant, and were circumcis'd at eight days old (b), and thenceforward were accounted God's Children (c). (a) Deut. 29. 10, 11, 12. *Ye stand this day all of you before the Lord ; your Captains of your Tribes — your little ones — That thou shouldest enter into Covenant with the Lord* (b). Gen. 17. 12, 13, 14. (c) Ezek. 16. 20, 21. *Thou hast slain my children, and delivered them, to cause them to pass through the fire to Molech.*

Q. What Warrant is there for the Baptism of Infants, though born of Christian Parents ?

A. The same that is for grown persons born of Christian Parents ; and that is, because the Covenant belongs to them. Acts 2. 39. *The promise is unto you, and to your Children.* 1 Cor. 7. 14. *Else were your children unclean ; but now [as born of believing Parents] are they holy.*

Q. Why was the Sacrament of the Lord's Supper ordained ?

The
Lord's
Supper.

A. For the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.

Q. Why was this Sacrament call'd the Lord's Supper ?

A. It's call'd the *Lord's Supper* (a), as it was ordained by our Lord at Supper (b) immediately before his Death. (a) 1 Cor. 11. 20. *This is not to eat the Lord's Supper.* (b) Matt. 26. 26.

Q. For what end did our Lord ordain it ?

A. 1. As a Sign and Representation of the Sacrifice of his death (a), and a means to keep up the remembrance of it. (a) 1 Cor. 11. 24. *Take, eat, this*

this is my body, &c. this do in remembrance of me.

2. As a means to convey, and a pledge to assure us of the Benefits we receive thereby (b). (b) Matt. 26. 28. *This [Wine] is my blood of the New Testament which is shed for many for the remission of sins.*

Q. Why is Christ's Death called a Sacrifice?

A. It's call'd a Sacrifice (a), because he was a Sacrifice for Sin (b). (a) Heb. 9. 26. *He--put away sin by the sacrifice of himself.* (b) 2 Cor. 5. 21. *He hath made him to be sin [a Sin-offering] for us, who knew no sin.*

Q. How long is this Ordinance to continue?

A. It's for the continual remembrance of his Death, till he come. 1 Cor. 11. 26. *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.* Acts 1. 11.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. Are both the Elements Bread and Wine to be equally used?

A. Yes; for the Lord commanded both to be received. 1 Cor. 11. 23, 24, 25. *I received of the Lord--That the Lord Jesus the same night in which he was betrayed, took bread, &c. After the same manner also he took the cup, &c.*

Q. What is the inward Part or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Q. Are

Q. Are the Bread and Wine changed after Consecration?

A. Not otherwise than in their use; for they remain the same in Nature and Substance as before. So it's thrice call'd *Bread*, 1 Cor. 11. 26, 27, 28.

Q. What is the *Body and Blood of Christ*, which here are said to be verily and indeed taken and received by the faithful?

A. 1. Negatively, It's not the Natural Body and Blood of Christ. (1.) Because the *Catechism* saith, *the inward part or thing signified by the Bread and Wine in the Sacrament, is the Body and Blood of Christ*: and so the Bread and Wine are the Signs of that Body and Blood, and not that very natural Body and Blood. (2.) Because it's said, *the Body and Blood of Christ are verily and indeed taken and received therein by the faithful*; in opposition to Unbelievers, who (as our Article 29th saith) *Eat not the Body of Christ in the Lord's Supper*.

2. I answer positively, That by *the Body and Blood of Christ*, is meant Christ himself, who suffer'd in his Body, and shed his Blood for us. *John* 6. 53, 54, 55, 56. *Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you, &c.* His *Flesh and Blood*, That is himself, as it immediately follows, ver. 57. *He that eateth me, even he shall live by me.* Thus *Flesh and Blood* are taken for Man. *Matt.* 16. 17. *Flesh and blood hath not revealed it unto thee.*

Q. How is the Body and Blood of Christ verily and indeed taken and received by the faithful in the Lord's Supper?

A. The Faithful do receive Christ (who thus suffered in his Body, and shed his Blood) by Faith. As the *Flesh and Blood of Christ*, are Christ himself,

self, so Eating and Receiving are the same with Believing. John 6. 35. *I am the Bread of life: he that cometh to me shall never hunger; and he that believeth on me, shall never thirst.* Ver. 51. *If any man eat of this Bread, he shall live for ever.* Ver. 54. *Whoso eateth my flesh, &c.* Ver. 56, 57.

Q. Are the Benefits we receive by Christ, another thing than his Flesh and Blood?

A. Yes; They differ as much as Christ himself doth from the Benefits he hath purchased for us.

Q. What are the Benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. How are our Souls strengthened and refreshed by the body and blood of Christ?

A. Our Souls are strengthened and refreshed in the Lord's Supper by our belief in Christ, that suffered in his Body, and shed his Blood for us (a); which is more especially exhibited and set forth in this Ordinance (b). (a) John 6. 35. *Jesus said, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.* Ver. 51. *I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever: And the bread that I will give, is my flesh, which I will give for the life of the world.* (b) 1 Cor. 10. 16. *The cup of Blessing which we bless, is it not the Communion, or Participation of the blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Q. What

Q. What is required of them who come to the Lord's Supper?

A. 1. To examine themselves (a), whether they repent them truly of their former sins (b), stedfastly purposing to lead a new Life (c).

(a) 1 Cor. 11. 28. *Let a man examine himself, and so let him eat of that Bread, &c.* (b) 1 Cor. 11. 20, 21. *This is not to eat the Lord's Supper. For in eating [at their Love-Feasts before the Communion] — one is hungry, and another is drunken. Ver. 31. If we would judge our selves, we should not be judged.* (c) Isaiah 1. 16, 17, 18. *Wash ye, make ye clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, &c. Come now and let us reason together, saith the Lord, Though your sins be as scarlet, &c.*

2. To have a lively Faith in God's mercy through Christ.

Acts 26. 18. *That they may receive forgiveness of sins — by faith that is in me.* Acts 4. 12. *Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved.* 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.*

3. With a thankful remembrance of his Death.

1 Cor. 11. 26. *For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's death till he come.* 1 Cor. 6. 19, 20. *Ye are bought with a price, therefore glorify God, &c.*

4. And to be in charity with all men.

1 Cor.

A Brief Exposition, &c.

1 Cor. 10. 17. *We being many are one bread, and one body: for we are all partakers of that one bread.* Eph. 5. 2. *Walk in love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet-smelling savour.* Matt. 5. 23, 24. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee; Leave there thy gift before the Altar, and go thy way; first be reconcil'd to thy brother, [whom thou hast wronged or offended] and then come and offer thy gift.*

Matt. 5. 44. *I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you, that ye may be the Children of your Father, which is in heaven.* Rom. 12. 20, 21. *If thine enemy hunger, feed him, &c. Be not overcome of evil, but overcome evil with good.*

ELLIOTNECA

MANETHANA

I N I S.

The Young Reader is to take notice, that the Letters (a) (b) (c) (d) refer to the Scriptures that follow, and which are to prove every point so marked.

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